Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

PRINTED BY FRANCIS Y. CARLILE, No. 4 SPEAR'S BUILDINGS, CONGRESS-STREET, FOR DAVID REED, EDITOR AND PROPRIETOR.

VOL. IV. BOSTON, SATURDAY, JULY 9, 1825. No. 27.

MISCELLANY.

DUNCAN ON CREEDS.

By referring to the article which we gave last week, from Duncan on Creeds, our readers will perceive, more fully, the pertinency and appropriateness of the following remarks. Unconnected and detached as they are, however, no person it would seem, could read them without feeling their truth and power.

We presume we are now fully understood, as to the unlawful use which is made of Creeds in the house of God. They are mere human instruments employed as authoritative rules. And though in some respects they are practically abandoned, as we shall hereafter evince, yet, as far as our church courts have power to sustain them, they are enforced as rules binding on the conscience. And we say, that Jehovah, the only Lord of conscience, has delegated no such power to man. Let men make as many Creeds as they please; let them publish them as often as they please; let them combine together and make them as minute and philosophical as they please; but let them not impose their Creeds, when they are thus made, upon the consciences of others, and erect them into ecclesiastical ordinances, as though they were enacted by divine authority. Let them not make them terms of communion between Christ and his redeemed; or turn out of the visible church, as unworthy of spiritual fellowship, those who have other and better evidences of their christian character, than submission to the commands of men. The Master himself never acted thus. He did not demand the belief of men to the simple declaration of his divine mission; but the Spirit of God attested his words as true. He appealed to his works as a demonstration suited to the capacities of his hearers, and as leaving them without excuse. Every opponent is struck dumb by the self-evident argument he advanced, or confounded by the miracles he performed. The Apostles did not shut up the avenues of inquiry, nor condemn the noble Bereans for examining the scriptures, to ascertain whether what they had preached was true or not. And if in our day men were not called to subscribe a Creed made ready to their hands; if they were not reduced to the cruel and unrighteous alternative of receiving what our church courts may be pleased to call gospel, or of being shut out from religious ordinances; if every man was required, as the nature of the case requires him, to preach what he has learned for himself from the Bible, and what he can demonstrate to be there by trains of reasoning, such as men adopt on every other popular subject; and if the people were made to feel the imperious necessity of searching the scriptures for themselves, and that with many prayers and tears, a very important change would soon take place. Ministers would betake themselves to the Bible instead of systems of theology; the Lord of hosts, would be to them "for a crown of glory, and for a diadem of beauty, and for a spirit of judgment," when they sit as ministerial judges in Mount Zion's heavenly seats; and the sabbath would become their spiritual jubilee, when they should be heard to pray and preach, as though an unction had come down upon them from heaven; while the people would read more, think more, pray more, and grow more than they do. They would alike feel the full stress of personal responsibility; their "faith would not stand in the wisdom of men, but in the power of God;" and the opinions of the fathers would not be so popular a substitute for their own personal efforts. A Creed they would all have; a better Creed than they have now; a Creed which each one would form under the teachings of the Holy Ghost; a Creed which—we believe, and therefore speak—would shut out the multitude of errors our brethren seem to apprehend, and produce union and harmony, in a measure which never has existed since ecclesiastical councils first took the faith of mankind into their own hands. But a Creed, imposed by human authority, calling for an impracticable uniformity, in words and ideas, transmitting its influence from age to age, and cutting down the conceptions of men to its own requisitions, whatever changes may occur in the world, we cannot away with. Here is where we have our unwilling contest with our brethren, and where we intend to meet them with all the firmness, affection, and zeal we possess. "Now God himself and our Father and our Lord Jesus Christ direct our way."

ST. DUNSTAN.

In the Register of June 11th we gave an extract from that part of the first volume of Dr Southey's Book of the Church, where he speaks of the character of Dunstan. The character of Dunstan, it will be recollected, is mentioned as affording an excellent illustration of the age of Monastic imposition. To those therefore who wish to acquaint themselves with this portion of history, the following further extracts relating to this extraordinary man will not be uninteresting.

The extract which we gave on the 11th ult, closes with an account of Dunstan's banishment from court, and of his being overtaken by his enemies, who bound him, trampled upon him, and left him in a marsh, as they thought, to perish.

Escuping, however, from this danger, he went to his uncle Elphege, bishop of Winchester, who advised him to become a monk, Dunstan inclined to prefer a married life; the prelate upon this it is said prayed that God would please to correct him in this error, and the young man being soon afflicted with a dangerous disease, took upon himself the obligations of monachism, under the influence of severe pain and and the fear of death. He now returned to Glastonbury, and there built for himself a miserable cell against the wall of the monastery, more like a grave than the habitation of a living man. It was five feet long, two and a half wide, and not above four in height above the ground; but the ground was excavated, so that he could stand up right in it, though it was impossible for him to lie there at full length. The door filled up one side, and the window was in the door. This was his forge and workshop, as well as his dwelling-place, and this was the scene of the most notorious miracle in the monastic history of England; for here it was that the devil, who annoyed him sometimes in the shape of a bear, sometimes of a dog, a serpent, or a fox, came one night in a human form to molest him, while he was working at the forge, and looking in at the window, began to tempt him with wanton conversation. Dunstan, who had not at first recognized his visitor, bore it till he had heated his tongs sufficiently, and then with the red-hot instrument seized him by the nose. So he is said to have declared to the neighbours, who came in the morning to ask what those horrible cries had been which had startled them from their sleep; and the miraculous story obtained for him that credit which he sought.

A widow of the royal family, who had retired to a cell adjoining the monastery, was advised in her last illness by Dunstan to divest herself of all her property before she died, that the prince of this world when she was departing might find upon her nothing of his own. She bestowed the whole upon him; the personals he distributed among the poor, and settled the estates upon the church of Glastonbury, transferring to it also his own ample patrimony which had now devolved upon him. When Edmund succeeded his brother Athelstan, Dunstan was recalled to court, but was again dismissed to his convent, through the influence of those who dreaded his overweening ambition, or disliked his views. The king narrowly escaping from death in a stag-hunt, in the moment of his danger and deliverance, repented of his conduct towards him; and as this was attended by an immediate profusion of miracles, made him Abbot of Glastonbury, where he then introduced the Benedictine rule, being the first abbot of that order in England. Edmund also confirmed and enlarged the privileges which former kings, from the days of Cuthred and Ina, had conferred upon this most ancient church, making the town of Glastonbury more free than other places, and granting to its abbot power as well in causes known as unknown, in small and in great, above and under the earth, on dry land and in the water, in woods and in plains, and inhibiting under God's curse any one, either bishop, duke, prince, or their servants, from entering to exercise authority there. This privilege was written in letters of gold, in a splendid book of the gospels, which he presented to the church.

After Edmund's death, Dunstan retained the same favour with Edred his successor, who deposited part of the royal deeds and treasures in his monastery, and would have made him bishop of Crediton. Dunstan in opposition to the king's wishes, and the entreaties of the queen-mother, declined this promotion, and recommended another person to the see. The motives for his conduct are explained by a vision which he related to the king on the following morning. St. Peter, St. Paul, and St. Andrew, he said had appeared to him in the night, and chastised him for having refused to be of their fellowship; they warned him not to commit that sin a second time, nor to refuse the primacy when it should be offered to him, and they told him that he must one day travel to Rome. He had resolved upon reforming, or rather re-modelling, the Anglo-Saxon church, a task for which he was qualified by his rank, his connexions, his influence at court, his great and versatile talents, and more than all, it must be added, by his daring ambition, which scrupled at nothing for the furtherance of its purpose.

Dunstan would in any age or station have been a remarkable man, but no times could have suited him so well as the dark age of Priest-craft in which he flourished. In the decay and dissolution to which human societies and institutions are subject, civilized nations become barbarous, and barbarous ones sink into so savage a state that all remembrance of their former civilization is lost, scarcely a wreck remaining. This utter degradation is prevented by priest-craft there only where the prevalent superstition is connected with learning and the arts. Christianity, in the days of Dunstan, was as much a system of priest-craft as that which at this day prevails in Hindostan or Tibet; but with this mighty difference, that whereas inquiry can only shew the priest of a false religion, how every thing he teaches and professes to believe is mere imposture or delusion, the Christian minister, even in the darkest times of Popery, might ascertain by strict investigation that the history of his religion is true, and that the divinity of its precepts is proved by their purity, and their perfect adaptation to the nature of man, in its strength and in its weakness. Such as the Romish church then was, however defiled, it was the salt of the earth, the sole conservative principle by which Europe was saved from the lowest and most brutal barbarism; and they who exerted themselves to strengthen its power, may have easily believed that they were acting meritoriously, even when their motives where most selfish, and the means to which they resorted, most nefarious.

ASTRONOMICAL STUDIES.

In the Register of April 2nd and May 14th we gave extracts from Robinson's Mechanical Philosophy, which were furnished us by a friend who is particularly interested in Astronomical Studies. The following remarks and reflections relative to the supposed motions of the heavenly bodies, are from the same work.

If all the fixed stars, and our sun, were equal, and placed at equal distances, in the angles of regular solids, their mutual ruinous approach could hardly be perceived. For in every moment, they would still have the same relative positions, and an increase of brightness is all that could ensue after many ages.—But if they were irregularly placed, and unequal, their relative positions would change, with an accelerated motion, and this change might become sensible after a long course of ages. If they have periodical motions, suited to the permanency of the grand system of the universe, the changes of place may be much more sensible; and if we suppose their difference in brilliancy is owing to the difference in their distance from us, we may expect that these changes will be most sensible in the brightest star.

Facts are not wanting to prove that *such changes* really obtain in the relative *positions* of the fixed stars. This was first oberved by that great astronomer, and mathematician and philosopher, Dr Halley. He found after comparing the observations of Aristillus, Timochares and Ptolemy with those of our days, that several of the brighter stars had changed their situation remarkably.

These motions seem to indicate a motion in our system. Most of the stars have moved towards the south. The stars in the northern quarters seem to widen their relative positions while those in the south seem to contract their distances. Dr Hershel thinks that a comparison of these changes indicates a motion of our sun with his attending planets towards the constellation Hercules.

The gravitation to the fixed stars can produce no *sensible* disturbances of the motions of our system. This gravitation must be inconceivably *minute*, by reason of the immense distance; and, as they are in all quarters of the heavens, they will nearly compensate each other's action; and the extent of our system being as a point, in comparison with the distance of the nearest star, the gravitation to that star in all the parts of our system must be so nearly equal and parallel, that no sensible derangement can be effected, even after ages of ages.

As a further circumstance of analogy with a periodical motion in the whole visible universe, we may adduce the *remarkable periodical changes of brilliancy* that are observed in many of the fixed stars.

* * * * *

Whatever may be the cause of these alterations, they are surely very analogous to what we observe in our system, the individuals of which, by varying their positions, and turning their different sides towards us, exhibit alterations of a similar kind; as, for example, the apparition and disparition of Saturn's ring. These circumstances, therefore, encourage us to suppose a similarity of constitution in our system to the rest of the heavenly host, and render it more probable that all are *connected by one general bond*, and *are regulated by similar laws*. Nothing is so likely for constituting this connexion as *gravitation*, and its combination with *projectile form* and *periodical motion* tends to secure the permanency of the whole.

But I must at the same time observe that such appearances in the heavens make it evident, that, notwithstanding the wise provision made for maintaining that order and utility which we behold in our system, the day may come "when the heavens shall pass away like a scroll that is folded up, when the stars in heaven shall fall, and the sun shall cease to give its light." The sustaining hand of God is still necessary, and the present order and harmony which he has enabled us to understand and to admire, is wholly dependent on his will, and its duration is one of the unsearchable measures of his providence. What is become of that dazzling star, surpassing Venus in brightness, which shone out all at once in November, 1572, and determined Tycho Brache to become an astronomer? He did not see it at half an hour after five, as he was crossing some fields in going to his laboratory. But, returning about ten, he came to a crowd of country folks who were looking at something behind him.—Looking around, he saw this wonderful object. It was so bright that his staff had a shadow. It was of dazzling white, with a little of a bluish tinge. In this state it continued about three weeks, and then became yellowish and less brilliant. Its brilliancy diminished fast after this, and it became more ruddy, like glowing embers. Gradually fading, it was wholly invisible after fifteen months.

A similar phenomenon is said to have caused Hipparchus to devote himself to astronomy, and to his vast project of a catalogue of the stars, that posterity might know whether any changes happened in the heavens. And, in 1604, another such phenomenon, though much less remarkable, engaged for some time the attention of astronomers. Nor are these all the examples of the perishable nature of the heavenly bodies. Several stars in the catalogues of Hipparchus, of Ulugh Beigh, of Tycho Brache, and even of Humstead, are no more to be seen. They are gone, and leave no trace.

Should we now turn our eyes to objects that are nearer to us, we shall see the same marks of change. When the moon is viewed through a good telescope, magnifying about 150 times, we see her whole surface occupied by volcanic craters; some of them of prodigious magnitude. Some of them give the most unquestionable marks of several successive eruptions, each destroying in part the crater of a former eruption. The precipitous and craggy appearance of the brims of those craters is precisely such as would be produced by the ejection of rocky matter. In short, it is impossible, after such a view of the Moon, to doubt of her being greatly changed from her primitive state.

Even the sun himself, the source of light, and heat, and life to the whole system, is not free from such changes.

If we now look around us, and examine with judicious attention our own habitation, we see the most uncontrovertible marks of great and general changes over the whole face of the earth. Besides the slow degradation by the action of winds and rains, by which the soil is gradually washed away from the high lands, and carried by the rivers into the bed of the ocean, leaving the Alpine summits stripped to the very bone, we cannot see the face of any rock or crag, or any deep gulley, which does not point out much more remarkable changes. These are not confined to such as are plainly owing to the horrid operations of volcanoes, but are universal. Except a few mountains, where we cannot confidently say that they are fractious, and which for no better reason we call primitive, there is nothing to be seen but ruins and convulsions. What is now an elevated mountain has most evidently been at the bottom of the sea, and, previous to its being there, has been habitable surface.

It is true that all our knowledge of this subject is merely superficial. The highest mountains, and deepest excavations, do not bear so great a proportion to the globe as the the thickness of paper that covers a terrestrial globe bears to the bulk of that philosophical toy. We have no authority from any thing that we have seen, for forming any judgment concerning the internal constitution of the earth. But we see enough to convince us that it bears no mark of eternal duration, or of existing as it is, by its own energy. No! all is perishable—all requires the sustaining hand of God, and is subject to the unsearchable designs of its Author and Preserver.

Seven young men were lately tried for their lives in the city of New-York, on the charge of murdering Mr Lambert, a respectable citizen. The jury returned a verdict of *manslaughter* against all of them. The punishment is confinement for a term of years in the State Prison. Major Noah, of New-York, has the following excellent remarks in reference to this event.

This case is calculated to produce a serious impression upon the minds of parents, guardians, masters and boys. Here are seven lads apprentices to mechanical trades, carousing, drinking, and fighting, at 1 o'clock in the morning; disturbing the public peace; assailing peaceable travellers and, finally causing the death of a worthy citizen. These things were not so in former times, and from the frequency of these broils it becomes necessary to inquire into the causes, and produce a radical reform by other measures.

We go at once to the root of the evil, and it will be traced to the *early neglect* of parents, guardians and masters; they are to blame for the evil results of their neglect, because if they take a proper interest in the concerns of the youth intrusted to their care, and interpose their authority *in time*, these riots and the unhappy consequences would be unknown. A boy should not be permitted to be absent from his father's or his master's house, after 10 o'clock in the evening, without being compelled to give a fair account of himself; this and other faults should be *looked into*, explained and punished; they should be kept close at work during working hours, and in hours of recreation they should be able to give an account of themselves. A little trouble, a little exertion, a little interest felt for a boy while young, would be of great [illegible] Make him retire early; rise early; [illegible] drink nothing but water; watch his temper; correct him promptly and spiritedly; see that his education and morals are not neglected; make him work, for that is the antidote for vice; compel him to be civil, tractable, and obedient; give no saucy answers; use no insulting language; assume no rediculous airs of independence; encourage him in nothing that may make him hateful or disliked—in short, let parents and guardians do their *duty*, and we shall not have the melancholy example of seven lads condemned at hard labor in the state prison; their morals, their characters and their prospects destroyed forever.

While guardians and parents are doing their duty to their charge, let the public authorities cooperate with them.

Look at the thousand licensed grog shops which disgrace our city—look at the bunkruptcy, ruin, suicide, untimely deaths, miserable wives, and orphan children produced by *rum!* On this trial, it appeared under oath, that before these boys got into the disasterous scrape, they had each drank *eight* glasses at a tippling house in the neighborhood of the affray—three of *brandy*, three of *gin*, and two of *beer*—the compound alone being sufficient to infuriate, intoxicate and maden them. What are we to think of the man, who after *midnight*, could sell to boys, 56 glasses of liquor? Is such a character worthy of a license? It is true, that in a populous city, there must be taverns and houses for public accommodation—but are we bound to give every man who will not work a license to sell liquor? Are we to legalize vice?—Drunkenness is the curse of our country—the facility of procuring liquor and the cheapness of the article, are hurryng thousands to ruin. Something must be done to abridge this all destructive vice. In the case of these lads, had the jury brought in a verdict of murder, they must have terminated their career on a *scaffold;* cut off at their tender years and all their hopes, and the hopes of their families—as it is, their penance will be long and severe, and in what did it originate? In being from home at an unseasonable hour—in drinking glass after glass of liquor, indulging in a quarrelsome disposition, which led them into dispute—then into fights, and finally into the commission of murder.

Let this case be a warning to parents, guardians, masters, and boys. Let those in authority exercise their authority—let each offence be noticed and corrected promptly—let admonition and example go hand in hand, see that your boys and apprentices are at home before you retire to bed—see that no liquor or ardent spirits are introduced into your shop—arraign, punish, and if necessary, dismiss any apprentice found drunk, and let no other master take a boy thus dismissed for cause. Let master mechanics have an understanding on this subject—let the Mechanic Society and Mechanics' Institution take measures on this subject—let something be done to mend the manners and morals of apprentices, by united coercive measures, and good results will be produced.

Let boys understand and be made to know, that fighting in the street is the province of blackguards, and blackguards must be driven from society—let them have a pride above such grovelling practices, and above all, let them unite and shun, as companions, any who may be found in liquor, and in time, a reform so much desired may be produced.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JULY 9.

REV. MR ADAM.

The state of Christianity in India, has been a subject of great interest and inquiry among the Unitarians of this country and of England, for several years past; and especially of late, since they have become somewhat acquainted with that extraordinary scholar, philosopher, and reformer, Rammohun Roy, and his able and distinguished coadjutor, Rev. William Adam.

All the accounts received from India, by English and American gentlemen who have visited Calcutta, corroborate the statements which we have received from Rammohun Roy and Mr Adam, of the encouraging prospect of the final triumph of Christianity in India. Not, however, as inculcated by Calvinistic missionaries,—but in the unassuming and simple form of *unitarianism*, as inculcated by Mr Adam, and by Rammohun Roy, in his "Precepts of Jesus." At present this religion undoubtedly prevails more in its *principles* and its *spirit*, than it does in *name*. The prejudices of the natives, at present, render it expedient to avoid the direct preaching of Christianity. They will listen to its simple and unsophisticated doctrines, and to the inculcation of its practical duties very patiently, and often with profit, though they have no patience to hear anything about the *trinity* and the other abstruse speculations of Calvinism.

We were led to these reflections at the present time, by some statements which have been made to us by a very intelligent gentleman from Philadelphia, now in this city, who has resided some time in Calcutta, and been intimately acquainted with Mr Adam and Rammohun Roy, and several other distinguished Brahmins, and who, from the interest he felt in the progress of Christianity in India, took particular pains while there to ascertain the true effects on the minds of the natives of the different methods of recommending this religion, used respectively by the unitarians, and the trinitarians. According to his observation, the result was decidedly, and beyond all contradiction, in favour of the unitarian preaching, which in fact was nothing else than the inculcation of the plain, simple, practical parts of Christianity. This kind of instruction is silently producing its effects. Many listen with apparent satisfaction and benefit, and manifest an increasing disposition to understand the true doctrines of the new religion. The prejudices, especially of the Brahmins and the more enlightened class of Hindoos are constantly wearing away, and the odium of reading christian books, is every day growing less.—Thus, though but few may be open advocates of Christianity, many are gradually becoming attached to it, and the way is rapidly preparing for its extensive spread and its final open triumph.

On the other hand the trinitarian missionaries can scarcely boast a single respectable and intelligent convert. Those they claim are generally, either of low standing and character, or of very doubtful sincerity.

This is illustrated by the statememts published in Mr Adam's replies to Dr Ware's queries. An anecdote in point has also just been related to us by the gentleman from Calcutta, to whom we have before alluded. He states that, in 1823, two Pundits, in the employ of the missionaries, and supposed to be converts to the trinitarian form of Christianity, called on Mr Adam to converse with him on the subject of his religious opinions, having heard that he was an unbeliever. When he had stated to them his faith in the Divine unity, as well as some other particulars of his belief, they replied that they entertained the same opinions on the subject of the unity of God. But when Mr Adam inquired of them how they could consent to assist in inculcating the belief of the trinity, and other doctrines which they disbelieved,—and why they did not come out and declare their real principles, they replied that should they do so they should immediately be deprived of their pay, which was their only means of subsistence.

We state this, not to show that these men were unitarians,—for we suppose that they neither knew nor cared what they believed; but we have done it to show what kind of converts are made by the trinitarian missionaries; that the probability is, that could they get better pay from unitarians, or mussulmen, or any other class of religionists, they would not hesitate long in pretending a change of principles.

This state of things has arisen from the course pursued from the beginning by the Calvinistic missionaries, viz. that of attempting to convert, chiefly, the lower castes, and the outcasts; a proceeding to which Mr Adam has been uniformly opposed. He foresaw the consequences of operating chiefly on this class of the natives, and urged the expediency of changing the course of proceeding, and of addressing themselves to the intelligent, and respectable classes, who though they might not so soon acknowledge themselves christians, would undoubtedly be more sincere converts, and would sooner produce an influence on the community at large, by their example. A difference with his brethren on this subject was the first cause of Mr Adam's separation from them, an event which took place some time before he embraced the Unitarian faith. Mr Adam has been consistent in his practice. He has had intercourse chiefly with the respectable and better improved part of the Hindoo population; and though the effect of his operations is not ostensibly so striking as that of the other class of missionaries; yet there is no ground for doubt, the way is silently and surely preparing for the final, and we trust not very distant, triumph of pure Christianity among the cultivated and respectable Hindoos. A great spirit of inquiry is awakened among them, and many superstitious and idolatrous customs are given up, which evidently prove that the principles and spirit of Christianity are getting sure foot-hold among them, though expediency or popular prejudice may for a while induce them to delay the open avowal of the so-much-despised name of Christians. What cause in any age, or any country can boast such a champion as unitarian Christianity can in Hindostan, in the great Rammohun Roy? But he is not alone. The gentleman to whom we have twice before alluded informs us that another very intelligent Hindoo, of great wealth, *Dwarkanault Tagore*, is earnestly engaged in the study of Christianity and in liberal studies generally, as are also several other Brahmins and distinguished natives. *Ten* such converts are a greater acquisition, and will do more in converting Hindostan to Christianity that *ten thousand* of those *hireling converts* which seem as yet to be almost the only boast of the trinitarian missionaries.

Every testimony to the high character and standing of Mr Adams, with the natives, and with the European population in Calcutta, must be highly gratifying to all the friends of the true interests of religion and improvement in that region. Though the testimonies to the excellence of his character, and his qualifications for his station, have been ample, and entirely satisfactory, yet it can be no detriment to repeat what is stated by one who has had intimate personal acquaintance with him, and much opportunity from personal observation, to learn the general sentiment respecting him,—that there is in his whole character and deportment so much of the gentleman and the christian, that even those who oppose his principles are compelled to respect him and to acknowledge his high merits.

Such a man, located on one, perhaps, of the most important spots in India, for producing an influence and operating favourably and extensively on the character and faith of the inhabitants, ought not to be left by unitarian christians, to languish and pine, and sicken with discouragement in his benevolent and important undertaking, for the want of the means of comfortable and respectable support for himself and family. We have the confidence to believe that he will not be so left. unitarian christians are awakening to a sense of the duty of systematic and extended efforts for the moral and religious welfare of their brethren of the human family. Something has been done already; more must and will be done.

Theological School. The interest manifested of late in the character and success of this school, by many gentlemen of high respectability and worth, in Boston, Salem, and other of our large towns, is very encouraging, and leads us to hope though much is yet to be done, that an institution so important to the community will not be left to languish for the want of funds. It will be gratifying to our readers to learn, that the important and long-wished-for object of separating the theological students from their immediate connexion with the undergraduates, and the college, is now likely soon to be accomplished. From the encouraging beginning of the subscriptions for a new and separate building, the Directors have felt themselves justified in commencing it. It is with much satisfaction that we now state, that the *Corner Stone* of the new building was laid with appropriate ceremonies on Wednesday the 6th instant. The following is a copy of the inscription on the plate deposited under it:—

AUSPICE DEO

Huj. Æd. Fund. in usum scho. theol. cant. posuerunt die sexto julii A. D. mdcccxxv.

CURATORES

Benj. Pickman,	Car. Lowell,
Dan. A. White,	Hen. Ware, Jr.
Jos. Tuckerman,	Jas. Walker,
Steph. Higginson, Jr.	Sam. A. Eliot.

PROFESSORIBUS

Hen. Ware, Sid. Willard, An. Norton.

uni. harv. præs. J. T. Kirkland.

Besides the plate, the following pamphlets are inclosed in the box placed under the corner stone. Report of the Committee of the Society for Promoting Theological Education in Harvard University, accepted in Oct. last.

Constitution of the Society &c. Circular Address of the Directors. Remarks on the Constitution and the Address which appeared in the Christian Examiner. Report of the Committee of the Federal Street Society upon the subject of the Circular Address.

Catalogue of Harvard University, 1824.

A large number of ladies and gentlemen were collected on the occasion. An awning was erected and seats placed on the floor of the new building for the accommodation of the ladies. After the corner stone was laid, a prayer was offered by Rev. Professor Ware. The prayer was succeeded by an address suited to the occasion, by the Hon. Benjamin Pickman, of Salem, President of the Board of Directors of the Institution.

The exercises were closed with the following Hymn composed for the occasion, and a prayer and benediction by President Kirkland:—

O THOU in whom alone is found
The strength by which our toil is blest;
Upon this consecrated ground
Now bid thy cloud of glory rest.

In thy great name we place this stone;
To thy great truth these walls we rear;
Long may they make thy glory known,
And long our Saviour triumph here.

And while thy sons, from earth apart,
Here seek the light from heaven that sprung;
Fill with thy spirit every heart,
With living fire touch every tongue.

Lord, feed thy church with peace and love;
Let sin and error pass away;
Till truth's full influence from above
Rejoice the earth with cloudless day.

Waste places of Zion. It is stated in the late account of the state of religion within the bounds of the presbyterian church, in the United States, that in the states of Missouri and Illinois there were about 160,000 inhabitants, in a country 500 miles square.—In this region there are 18 Presbyterian chuches, but only eight ministers.

In Missisppi there are 230,000 inhabitants, and only eleven Presbyterian ministers.

There undoubtedly is and always must be, from the very nature of the case, a great want of the means of religious instruction; but it should be borne in mind that the moral nakedness of the land is not generally so great as it would at first seem, from the tatements of the Synods, Associations and Conferences &c. We see these statements separately, and are naturally led to suppose, that they are speaking generally of the whole number of ministers, whereas each sect has its ministers in all the new countries; and though the literary attainments, and ministerial qualifications of these preachers are often very limited and inferior, yet is is not to be doubted that the moral and religious influence of them among all the sects is, on the whole, good and salutary.

COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

REV. JOHN COTTON.

Mr John Cotton was born in the year 1585. His father Roland Cotton was prepared for the profession of law, that he might be better qualified to recover an estate of large revenue, which had been unjustly wrested from his family. He was a worthy man scrupulously watchful of himself; ever regarding that day as lost in which he had done no good to others, nor made any virtuous acquisition to his own soul. The tranquil delight of the peace-maker prevailed over a love of gain, and he often healed by gentle, friendly mediation, those difficulties and disputes which if allowed to run the legal course would have resulted in profit to himself. His wife distinguished by her piety united with him in the desire to give to their son a learned as well as religious education: Having made great proficiency in elementary knowledge, Mr Cotton was admitted at the age of thirteen to Trinity College, Cambridge. Here his industry and abilities were so much noticed and he became so eminent, that it was said the renown of the son procured clients for the father. At the desire of Emanuel college he was removed to that university, where he obtained a fellowship, and received the applause of the witty and the learned, whose admiration was particularly excited by the eloquence of a university sermon. These notes a few years afterward Mr Cotton in angry disgust threw into the fire, his quick moral perception detecting a reprehensible vanity, which had led him to more care in the choice of words and construction of sentences, than to a faithful exhibition of christian doctrines.—Hitherto Mr Cotton's life though sedate and moral had not been influenced by that deep spiritual emotion which began now to awaken an apprehension that his heart had never been renewed by the power of grace. For a long time his fears and doubts prevailed over all the promises and sanctions of the gospel; it was not till the end of three years that brighter views dawned upon his agitated mind—the hope of acceptance with God came at last, and imparted peace and joy to his wounded spirit. Some time after this it became his turn again to preach to the university. It was an occasion when he knew much learning and eloquence was expected; and he feared if he confined himself to the simplicity best suited to a practical discourse, that not only his own fame would be impaired, but that it would bring reproach upon religion. But recollecting that God is glorified by his creatures only when they act in conformity to the intimations of conscience, he determined to forego the ornaments with which his discourses had been usually adorned, and to confine himself to a plain exposition of the duty of repentance. He was amply rewarded for this self-denial by the beneficial effect of his preaching upon a gentleman present, who subsequently became one of the greatest men of the age. Soon after this Mr Cotton was invited to take the pastoral charge of the people of Boston in Lincolnshire. Upon an occasion so solemn and interesting he failed not to seek divine assistance; and after imploring direction with that filial confidence which sustains and fixes the mind, he accepted the call, with fervent desires and deep solicitude to be faithful in his high vocation. He had not been called to his charge by the united wishes of the people, a small party was opposed to him, and the bishop of the diocess, suspecting that he was infected with puritanical sentiments, was only induced to give his consent to Mr Cotton's settlement by the powerful intercession of his friends. But Mr Cotton's character soon prevailed over prejudice, every heart was drawn by the attractive influence of his piety, all saw that he was labouring too diligently in a spiritual warfare to be attentive to the disputes and distinctions of opposing parties.

He married Elizabeth Storrock a lady distinguished for those excellencies which fitted her in a peculiar manner to enlarge the usefulness of her husband.—Her seriousness and affability encouraged the people of her own sex to communicate to her the secret workings of their hearts, their trials and temptations, which she intimating to her husband gave him the means of preaching more directly to the feelings, and striking upon chords which could be made to vibrate.

After he had been settled three years in Boston he was so much dissatisfied with the forms of the church of England that he became a non-conformist. But he had so entirely won the hearts of the people, that for some time no complaints were made against him.—Information however was finally lodged in the bishop's court and he was silenced, though for a short time only, being soon restored to the ministry, in which he enjoyed many years of useful labour till he was again withdrawn from his public duties by a long and severe sickness; his wife being attacked with the same disease died and left him childless. About a year after he married again.

The storm of persecution which had been gathering over him for some time could be averted no longer by the prudence and vigilance of his faithful friend, Mr Thomas Leveret, afterwards ruling elder of the church of Boston in New England. He had diverted many schemes for disturbing Mr Cotton on account of his non-conformity, but at last direct information was made against him at the high commission court, and orders were immediately despatched for his appearance before it. Mr Cotton concealed himself till he received information from his friends that there was safety only in flight. He then set out under a changed name and dress, with the intention to travel to Holland. But while on his way meeting with a relation who strongly urged him to go to London, he was persuaded to direct his course to that city. When arrived there the favourable account he heard of N. England with the opportunity which offered of removing to it, induced him to change his original plan and to come to this country. He sailed in company with Mr Hooker and Mr Stone, two eminent divines, and arrived in Boston Sept'r. 3d 1633. His oldest son was born on the voyage, to whom he gave the name of Seaborn.

The church of Boston, of which Mr Wilson was pastor, ordained Mr Cotton as his colleague to the office of teacher in October. "No one was more instrumental," says Mr Hutchinson, "in the civil as well as ecclesiastical polity of the colony than Mr Cotton."

A pleasing instance of his influence appeared upon the occasion of a dispute between the representatives and assistants relative to the removal of Mr Hooker and his friends to Connecticut. The assistants were opposed to the measure; but so large a number of the representatives being in favor of it as to make a majority of the whole court, the latter insisted that the voice of the assistants was not necessary, they refusing to give up their right, business was at a stand. The court unanimously "agreed to keep a day devoted to prayer in all the congregations throughout the colony, and to meet the following week." At the opening of the court Mr Cotton preached from Hag. 11 iv. his discourse was so happily to the purpose, so judiciously suited to the minds he addressed, that it produced the desired effect, and the representatives yielding the point, peace was restored. He suffered a short time in the general esteem from the countenance he gave to Mrs. Hutchinson who had exempted him and a few others, from her general censure of the clergy. But when her sentiments became fully developed, he shrank from an adherence to her; and in a sermon not long after her banishment he bewails the errors which she had introduced, and the influence they had acquired through his own credulity. The suspension of public respect and confidence was short, he soon recovered and retained it to his death, which took place the 23d December, 1652. So great was his fame that he was strongly importuned by the most distinguished members of parliament to return to his native country, to bestow on them the exercise of those powers and talents which he devoted with unwearied zeal, to his little society in Boston. But he preferred an unambitious retirement, and considered it as a peculiar favor of heaven that he was allowed a settled habitation, though unaccompanied by many of those advantages he might have found in England.

A short time before his death he spent a day, dedicated to prayer and meditation, in his study which had often before been perfumed by the incense of his devout heart, and thus bidding adieu to that place, the scene of many tranquil enjoyment, she quietly resigned himself to the will of God, and waited for his admission to another world with anticipations full of consolation and of joy. Mr Cotton was remarkable for long continued mental exertion, commonly studying twelve hours a day, when active duties did not withdraw him from his favorite occupation. A general though not over scrupulous care in his diet, with a constitution naturally robust, enabled him to persevere in these extraordinary labours till nearly the close of his useful life. His temper was calm and gentle, his hospitality enlarged and generous; though perhaps he too frequently preferred the thoughts of the dead to the conversation of the living, and did not allow to the latter that liberal claim which our relation in society justly demands.

V.

FOR THE CHRISTIAN REGISTER.

ON FRIENDSHIP.

Our Saviour gleaned materials for instruction from passing events and surrounding objects. The lilies of the field suggested to him rich and edifying truths. Let us cast our eyes around, and endeavour in some small degree to copy his example. No circumstances more forcibly arrest our notice on a cursory view of mankind, than those numerous associations or parties, into which men are divided. From what do these parties derive their origin?

First, from congeniality of disposition. There is a kind of tact in the virtuous, by which they readily discover and esteem those of kindred dispositions. Now let him, who would gain the affections of a good man, (and their affection is not only desirable from the respectability and other benefits which it imparts, but also because good men are commonly the pleasantest companions,) let him who would gain a good man's friendship, seek to make himself good. Some degree of congeniality is so essential to friendship, that we should not waste time, in toiling for the confidence of those, whom we see to be of tempers so different from ours, that we cannot with any propriety assimilate ourselves to them. A calm matter of fact man awakens ridicule, when he endeavours to please an enthusiastic lover of poetry, by feigning ecstasies and transports at the verse of a Byron. But such a man may yet find a great number of sensible, plain people for his companions, more nearly allied to him in native disposition.

The knowledge that congeniality awakens friendship, may afford us insight into our own characters. When we find ourselves disposed to the company of the bad, we may suspect ourselves to be actuated by the same desires and propensities, with which our companions are infected; and these symtoms of moral disease, should be anxiously watched, and repressed.

Friendship arises in the second place, from similarity of pursuit. We feel a natural sympathy and kindness for those engaged in the same employment with ourselves. Let a man be furnished with all that wealth can supply, if he does not rank himself under some one of the classes of society, either the labourers the literary, or some other one, he will be an insulated and wretched being. Hollow hearted flatterers may surround him; but if his character be undecided and neutral, he will have no substantial happiness.

So that industry, besides being essential to enjoyment, as employing the exercise of our powers, is so moreover, by procuring us friends to sweeten the cup of life.

Another bond of union among men is similarity of rank or condition. The wealthy and powerful for example, have a peculiar fondness for each other's company. And nothing can be more reasonable than this. For is it not absurd to associate constantly with those who are unable to keep pace with us in our expences, or to engage in conversation mutually interesting? Many people are offended at the preference shown by the rich and great for each other's society. They may be assured that this displeasure is neither more or less than envy; and as such, should be crushed in the bud. Not that I should justify the superciliousness often assumed by the great. This should be properly resented and despised. VIGIL.

READING THE SCRIPTURES.

Mr Reed.....We hear people perpetually criticising the reading of preachers; and no wonder. Ministers read the bible in all manner of ways. In childhood we are taught at school how to read the familiar and how to read the solemn style. The *Scriptures* are to be read in the solemn style, accenting the *ed* on all words, and using the word *hath* &c. Some ministers read therefore like men in armour, stately, monotonously, and unmeaningly. Others seeing the absurdity of such reading, and aiming to read the word of God as well as they would other books at least, go to the other extreme. They read the bible colloquially and flippantly, as they would a common dialogue. Now, it appears to me that while the scriptures should be read *naturally*, they should be read with deep reverence. I am no advocate for pedantic reading. The audience would be no gainers by a reading that appeared studied, wherein the minister appeared to think more of the *manner* than the *matter*. But let the reader ascertain the *sense* of the passage, and so read it as to give the sense; let him also consider how Jesus or his Apostles would have delivered the passage, and *do likewise*. I am persuaded that the reading of the scriptures *might* be rendered one of the most interesting and profitable parts of public worship, if ministers would take half the pains to understand and read them that they do to indite and recite their own sentiments. How frequently do clergymen *study* a chapter before ascending the pulpit, to ascertain the meaning, the emphasis, and the best mode of reading it? I repeat the observation, the scriptures should be read *naturally* so as to give the exact meaning, and *seriously*, as the word of God to sinful men.

Mr Reed.....The following lines were suggested by the notice in your last paper, that the corner stone of the Theological Institution in Chambridge, was to be laid on Wednesday next. If they are worth an insertion in your useful paper, or can be made so by pruning, make what use of them you please. X.

O THOU! whose uncreated power
Sustains all worlds—pervades all space;
To Thee, with humble hope and trust,
We look for aid—implore thy grace.

Send down thy spirit, large and free,
To bless the work this day begun;
Plant here a vine, whose fruit shall yield
A harvest, worthy of thy son.

Be this a spring whence copious streams
Shall rise and flow through every clime,
Bearing along their silent course
The treasures of thy truths sublime:

Till the whole earth these truths receive,
And every tongue own Israel's King;
All nations join with one accord,
To bless Thy name—thy praises sing.

FOR THE CHRISTIAN REGISTER.

THE ORPHAN.

She had known sorrow—you might have read it
On her faded cheek, which once was bright with smiles;
Or, in her sunk tho' tearless eye, whose glance
Once had an eloquence that won young hearts.
I knew her in life's young spring. Like a flower
Did she reveal fresh beauties every day.
Life then was a bright dream of happiness,
And she would roam where gentle, silent streams
Went stealing through the flow'ry vales—where
The voice of linnet and the rush was all
That broke upon the holy solitude.
Or she would clamber up the craggy mount,
And gaze upon the happy vales below;
And, when the evening came, her glance was rais'd
To where the young moon, proud in her beauty,
Went sailing thro' the heavens, bidding the stars
Rejoice at the approach of their bright queen.
Nature to her was all sweet poetry;
And whether on the snow clad mountain top,
Or by the stream, whose ripplings were unheard,
So softly did they bathe the flow'ry banks;
Whether at noon day, when the wearied bird
Forgot his carol, and slumber'd on the bush;
Or, at the soft and silent twilight hour,
When day's last glow had faded from the west,
And silently the stars come one by one,
Rejoicing in their pathways, till their light
Was blended, and they show a glorious host,
By mount or stream, her thought would ever stray
With deep devotedness to Nature's God.
* * * * * *
* * * * A blight fell on her
For *they* were gone—and she was now alone;—
And bursting sighs and tears, whose gushing came
So fast down her young cheek—told a sad tale;—
Yet meekly did she bear her sufferings.
She knew from whence they came—and soon her sighs
Were hush'd, her tears were dried, and she bow'd down
In humbleness, and pour'd her pray'r to heaven,
That, thro' the slippery paths of life, the hand
That had sustain'd her tender infant years
Would guide her.—She pray'd for light from heaven
To beam upon her soul, and lead her where
Her kindred dwelt;—and a whispering voice
Assured her that the incense had arisen.
Then her look brighten'd—and her heart beat light.
She op'd the lattic'd casement, and the breeze
Came gently murmuring thro' her flowing locks,
And fann'd her blue vein'd temples, and breath'd soft
Its music to her heart.—
The scene was fair,
And as she gaz'd, a tender tear-drop came
And chas'd the smile from her young cheek away;
For she was thinking of her early home,
And those who once did love to gaze with her
On such bright scenes;—the sorrow-drop was dried,
The smile came back again, for she knew well
The orphan's God would ever be her guide.
She breathed one pray'r, then calmly sunk to rest,
And thought herself how happy and how blest. E.

General Intelligence.

American Unitarian Association. A society has recently been formed, called the *American Unitarian Association*. Its objects are, 'to diffuse the knowledge and promote the interests of pure christianity throughout our country;' and it invites the cooperation of liberal christians throughout the United States. We have long looked to the formation of this important Association, as probably the most efficient means of aiding the progress of christian light and truth.—We regret that we are obliged to defer the more detailed account of this Association, till next week.

Rhode Island Peace Society. The eighth Annual meeting of the Rhode Island Peace Society, was holden in Providence, on Tuesday, June 28. The following gentlemen were elected officers for the ensuing year.

OFFICERS.

Asa Messer, D. D. *President.*
Elisha Olney, of Smithfield, 1st, } *Vice Presidents.*
Thomas P. Ives, Providence, 2d, } *Vice Presidents.*
Samuel King, East Greenwich, 3d, } *Vice Presidents.*
Rev. Barnabas Bates, *Corresponding Secretary.*
Rev Allen Brown, *Recording Secretary.*
Moses Brown, *Treasurer.*

TRUSTEES.

Thomas Buffum,	Walter Paine,	C. N. Tibbitts,
Rev. Henry Edes,	John Howland,	Peter Pratt,
Abner Kingman,		

The Report of the Trustees which was submitted on this occasion, contains no facts of importance, except its statement that the Society has lately obtained an act of incorporation from the State Legislature.

In connexion with this brief allusion to the R. I. Peace Society, we would here remark that we have just been favoured with the perusal of a letter, published in England, in a pamphlet form,—addressed to the King, by *Thomas Thrush*, on resigning his commission, as a captain of the Royal Navy, on the ground of the Unlawfulness of War. It is written very respectfully, and with ability, and assigns in full the reasons which influenced him to the course he has taken.

Execution. Three men by the name of Thayer, viz. Nelson, aged 25, Israel Jr. aged 23, and Isaac, aged 21, were hung at Buffalo, N. Y. on the 17th ult. for murder. It is said that the conduct which brought them to their disgraceful end, may be attributed to the want of parental religious instruction, and to a general neglect of their education.—Two of them have left wives and children. The Buffalo Emporium, in giving an account of the affair says, "They have a sister, who on her last visit to them was so overcome, that she uttered shrieks which reached every cell in the prison, and drew tears even in the hardy felon's eyes. Their mother on the same occasion, left them in indescribable agony."

A gentleman, from Virginia, applied at the office of the Baltimore Haytien Emigration Society, on the 24th ult. for information respecting the propriety and practicability of sending a large number of slaves to the Republic of Hayti.—After he had received, from the Agent, a statement of the present situation of things, relative to the emigration of our coloured people to that island, he requested assistance in procuring a vessel for the purpose above mentioned. This was cheerfully complied with; and the next day a contract was closed, with a ship owner, to take out *eighty-eight slaves*, all belonging to the gentleman aforesaid, the price of whose passage he pays himself, and for the use of whom, he also purchased Agricultural implements in this city, to the value of *one hundred and thirty dollars.—National Gazette.*

Lafayette. The Batavia (N. Y.) Advocate mentions that on the morning of the 8th ult Capt. Jehiel P. Parsons, of Waterloo, was killed at that place, by the bursting of a swivel which was firing on Gen. Lafayette's arrival. The committee thought it advisable not to acquaint the General with this melancholy occurrence, and he proceeded as far as Syracuse before the fact was communicated to him. It is said he regretted that he was not informed of the event while at Waterloo, as he would have stayed to condole with the unfortunate family. He sent back a deputation to inquire into the facts of the case, and the circumstances of the family, and upon their report, immediately remitted to Mrs Parsons, the munificent sum of *Seven Hundred Dollars.*

Pacific and Atlantic. The project of uniting the Atlantic and Pacific oceans by a canal has for some time been in agitation: and we understand it is now minutely investigating by a highly respectable merchant (Curtis Bolton, Esq.) of New-York, sent out by our government, it is said, at the solicitation of the government of Guatimala, which proposes to open the communication jointly with the United States.—We have lately conversed with a gentleman, who, from observation, was enabled to furnish us many particulars relative to this great project. The contemplated route is by the River St. Johns, lat. 10, 41, N. Lake Nicaragua, and the River Leago to the Pacific. The River St. Johns is about 100 miles in length, and contains no bad rapids. Lake Nicaragua is 60 or 70 miles in length, and is one of the finest navigable sheets of water in the world. Rio Leago is a small river, and would require much more expense in proportion, to make it navigable, than the other.

Gentlemen conversant with that country, and the contemplated route of the canal, think the result of the survey will be so satisfactory that our government will not hesitate to accept the proposal of the Guatamalian government, and thus secure to both governments the Pacific.—*Salem paper.*

Stage Coaches. The Stage Register, the first number of which is just published as a supplement to the *American Traveller*, a new semi-weekly paper, contains a list of Stages of which sixty eight take their departure from Boston. Of these 4 leave Boston every day, 23 every day except Sundays, 34 three times a week, 1 five times a week 1 four times, and 3 twice, making in all 283 departures every week. Twenty six Stages lead out of the State, viz;—Four daily, 4 of those which depart every day except Sunday, and 18 of those which depart three times a week, making 106 every week. Four others which go 6 times a week, 13 three times a week, and 1 twice a week, go various distances, from 20 to 100 miles—and the remainder go to the neighbouring towns, including 6 daily to Salem, and 2 to Cambridge. Nearly all these stages are handsome and convenient carriages, drawn by four horses, and many of them when the travelling is bad, have six horses. *B. D. Adv.*

City Meeting. A general meeting of the Citizens was held on Thursday at Faneuil Hall—Hon Daniel Davis, Moderator—to give in their votes—yea or nay—on the acceptance or rejection of the law for establishing a Fire Department in Boston, and changing the mode of choosing Firewards.

The whole number of votes given in were 2511—of which 1347 were for the affirmative, and 1164 in the negative—majority 183.

The general Assembly of Rhode Island adjourned on Saturday evening last. The Governor was allowed $400, and the Lieut. Governor, $200, in full for their salaries the last year. An act passed granting a lottery to the town of Newport to raise $10,000, for the support of Free Schools; and the school committee are named as managers. *Gaz.*

The Legislature of New-Hampshire closed its annual session on Saturday last. In the House of Representatives, a bill to repeal the act of the preceding session, districting the state for the choice of Representatives in Congress, was debated, and after an animated contest, was finally passed by a vote of 84 to 40.

Effects of Temperance. We find, from the registers of the society of Friends, or Quakers, that as a consequence of their temperance, one half of those that are born live to the age of forty-seven years; whereas, Doctor Price tells us, that of the general population of London, half that are born live only 2 3-4 years! Among the Quakers, 1 in 10 arrive at 80 years of age; of the general population of London, only 1 in 40. Never did a more powerful argument support the practice of temperance and virtue. *Med. Int.*

It is understood, that the booksellers in New York, and especially those who are the publishers of scarce and valuable Works, have it in contemplation to ask of the legislature of this state, and also of the New York legislature, a charter for a bank, to be called the "Booksellers' Bank." If obtained in this state, to be located in Jersey City, and a part of its funds always to be appropriated, without interest, to aid in publishing editions of rare and valuable works. *Rahway, N. J. Adv.*

Travelling Grocery Stores. There are now under sailing orders, on the Grand Erie Canal, three large substantial boats of the first class, having, besides room for the storage of barrels, kegs, &c. the convenience of counters, seats, measures, and other accommodations for vending groceries of every kind, wholesale and retail. One boat is to leave Troy every three weeks.

The number of inmates, as prisoners or patients, in the alms houses of Paris, chiefly from without, is estimated at thirty thousand—the number of indigents living on charity, from sixty to eighty thousand.

The second edition of Dr Griffin's Sermon, delivered before the Pastoral Association of Massachusetts, is just published by T. R. Marvin.

FOREIGN NEWS.

From England. By an arrival at New York from Liverpool, papers from that place to May 27, and those of London, to May 25th are received. They bring no news of importance. We select the following items.

Lord Stangford is appointed Ambassador to St Petersburg, and Mr Stratford Canning, lately Minister to this country, is appointed Ambassador to Constantinople.

The Paris papers of the 22d of May, extol the conduct of the Duke of Northumberland, who has become very popular in France.

The weather in France was delightful; and a prospect of a rich and fine harvest. The vines were healthy, and promised abundance.

The Duke of Angouleme talks of visiting England in August or September.

The news of the rejection of the Catholic claims by the British House of Lords, had reached France and Ireland. In the latter place it made a great noise, and the most serious consequences were anticipated, by some of the writers on the subject.

British Cotton Factories. On the 16th May, in the British House of Commons, on the second reading of a bill for regulating the employment of children in the cotton factories, a member adverting to the opinions of the medical gentlemen of Manchester and the treatment of the children, made these statements:—

"In the best regulated Mills in Manchester, children laboured fourteen hours a day, out of which they were allowed half an hour for breakfast and one for dinner; so that they were detained half an hour beyond Sir Robert Peel's Act. But they were frequently not allowed to go out and take their meals, and were compelled to snatch up their meals, covered with the flough and flue of the cotton. In other mills they were forced to work fifteen or sixteen hours a day. Was it possible for children to live, who were daily suffering under an atmosphere, the temperature of which was warmer than our warmest summer days? They scarcely bore any resemblance to their fellow creatures after being long subjected to this torture; their skins were literally the colour of parchment. (Hear.) The Hon. gentlemen said if the bill passed, we would lose two millions of productive revenue. But would you allow a portion of your fellow creatures to be tortured or rendered miserable, even for this consideration. (Hear, hear.) No, it would be better to give up the cotton trade altogether, than to draw such a sum out of the blood, bones, and sinews of these unfortunate people. (Hear, hear.")

And Sir Francis Burditt added—"Gentlemen talked of West India slavery; but, good God! said the Hon. baronet, can any slavery be equal to this? In Sir R. Peel's bill, a clause was introduced to prevent the overworking of children of six, seven and eight years of age; but go further, and say nine years of age, take even the most favorable view of the question, and he would ask what could be more horrible than the idea of children of nine years of age being worked from twelve to thirteen hours a day, and sometimes beaten to keep them awake? (Hear, hear.")

French Coronation Carriage. Nothing so superb has ever before issued from the French workshops. The paintings in the pannels are by M. Delorme, pupil to Girodet;—the ornaments designed by M'Persille, and the sculpture by M Rogues, are in the best taste, and are truly admirable. All the iron work of this beautiful carriage is covered, and not a screw nor a nail is to be seen. The doors open without any visible hinge, and the most practised eye would seek in vain to discover by what means it is made to move. The entire vehicle, gilt by Mr Gautier, is of a dazzling richness.

The following items relative to Greece are collected by the editor of the Daily Advertiser, from the Oriental Spectator, of April 7.

The Egyptian fleet sailed from Suda for Modon with the second division of troops, amounting to 7 or 8000 men, March 13th, and after having landed them returned on the 26th to take on board what remained to be transported.—There will be left in Candia, 4000 men, viz. 1700 at Candia, 400 at Rettimo, 300 at Canae, 400 at Rissamo, and the rest at other points on the Island. It is now admitted by the Spectator that the account before published of the capture of Navarin, by the Turks, is not true. An article which praises highly the good conduct and humanity of Ibrihim Pacha, states that, after having without success published an amnesty, he had made a new incursion towards Calamita, and had already taken and burnt three villages. President Conduriotti on the 26th of March had left Napoli de Romania for Hydra, to hasten the departure of all the vessels of war. A fleet of twenty two Greek vessels was met near Cape Matapan, about the 30th, bound towards Patras, where eight brigs were blockading the place. They fell in with and captured an Algerine brig. It is stated that two Turkish frigates and eight brigs of war had passed the Dardanelles and gone to Metelin, and that the Turkish fleet would sail from Constantinople towards the middle of April. It is said that the Ulysses had arrived at Livadia, in company with Omer Pacha, and that the neighboring villages had submitted to the grand Seignor. It is said also that Amartolo, a Greek Chief of Atica, had joined the Turks, and had arrived at Negropont with his troops to the number of three hundred, or more.

The Turks landed at Modon have given up the seige of Navarino; they have divided into two columns, and penetrated eight leagues into the interior of Messina, ravaging and burning every thing in their way. The intestine quarrels of the Greeks, far from inclining to conciliation in the impending danger, have broke out with fresh violence. As the Hidriots refused to put to sea till they received their arrears of pay, Conduriotti, the President, went in person to Hydra to persuade the captains of the ships to sail. But, at a meeting held for the purpose, Conduriotti refused to give the captains a detailed account of the sums received from the English loans, on which one of them, in his passion, fired a pistol at the President's brother, but missed him. Thus the assembly broke up, and Conduriotti left Hydra without having effected any thing. It is, unfortunately, certain that the Turks have an understanding with the petty chiefs in the Morea, and if they continue to act with union and energy, while the strength of the Greeks is broken by internal dissensions, the issue of the campaign is hardly doubtful.—*Oriental Spectator.*

From Peru. We find in the Baltimore American further extracts from Peruvian papers. A decree of Bolivar has been published, acknowledging that the Lancasterian system of education is the most speedy and effectual for the promotion of public instruction, and directing that there shall be established in the capital of each department, a school on the Lancasterian plan, and that each province shall send to the departmental schools, at least six children, to be instructed, and thereby be enabled to extend the system to every part of the country.

The Congress have passed a law ordering an equestrian statue of the Liberator to be erected, and in the capital towns of each department large stones are to be erected with suitable inscriptions. Two millions of dollars, in addition to their regular pay, have been voted to the army. General Sucre is to enjoy the title of "*Grand Marshal of Ayacucho.*" All the army are declared to enjoy the same privileges as natural Peruvians. Bolivar has been authorized to grant any other rewards, either of honour or profit, to those who have rendered or may render any services in Peru. *N. Y. pa.*

Extract from a Letter dated at Lima, March 7.

We avail ourselves of an opportunity, via Panama, to give you an idea of the state of things in this quarter, since the date of our last, we had the pleasure to advise you of the battle of Ayacucho and extinction of the Spanish army, and although the castles of Callao by the capitulation of Gen. Canterac should have surrendered to the independants, Gen. Rodil, to the astonishment of every one, still holds out in that fortress, and obliges us to land our cargoes at Corillos, the expence and inconvenience of which is most seriously felt in the present depressed state of our market; but as he is now closely besieged, both by land and sea, without hope of relief, it cannot be a long time before we shall have possession of it. Our commerce in manufactured goods has been gradually improving since the interior has been opened to us, but the consequences of the war have been so severely felt in the mining districts, that it must still be some time before it resumes its former activity. The mines of Pasco and the national mint, however, are soon to be put in opperation, and to which we are to look for relief from the present scarcity of money; and as the government is becoming more fixed, and better calculated to insure public confidence than any we have hitherto had, we hope ere long to have it in our power to give you more encouraging advices

New-York, June 30—*From Matanzas.* By the schr Eagle from Matanzas, accounts are received of an insurrection having broken out among the negroes on several of the principal plantations in the Partido of San Jose, distant about 20 miles, and that they had murdered the proprietors. The Governor immediately despatched a large body of troops to the scene of action, and it was understood that the insurgents had been nearly subdued, after killing 60 or 70 of them. The whole number collected was said to be about 300; they had killed 15 or 20 whites, (including one female,) principally foreigners. Great alarm, however, yet existed in the country. And whole families were coming into the town for security.

Latest from Europe. We are indebted to Mr Topliff for the loan of Amsterdam and Haarlem papers to June 7. They contain under the date of Paris May 31, an account of the coronation of King Charles X. at Rheims, on the 29th. The King left Paris May 24th, for Compeigne, were he remained until the 27th. He then went to Fismes, and on the 28 to a village called Bourgeux where he met the royal family, the great officers, &c. and a great procession was formed. Among the Ambassadors present, were the Duke of Northumberland, Prince Esterhazy, Count Pozzo di Borgo, and Sidi Hamet, the Minister of Tunis. On the day of the coronation, the King walked in the procession to the church between two cardinals. The procession was very magnificent, and the dresses very brilliant. The King pronounced the coronation oath, in a clear and distinct, voice in the following words: "I promise in the presence of God, and my people, to support and to honour our holy religion, as is the duty of every christian king and oldest son of the church,—to do justice and right to my subjects' and to reign according to the laws of the kingdom and the constitutional charter, which I swear faithfully to perform. So help me God and the holy evangelist." The ceremony of annointing, and of the coronation, by the Archbishop of Rheims, is then described.—After the coronation, the King and the high officers, sat down to a dinner, of a hundred and fifty covers, given by the city of Rheims. The King granted a pardon to a great number of persons under sentence for political offences, among others to Gen Drouet d'Erlon. *B. D. Adv.*

MARRIAGES.

In Barre, Charles Allen, Esq'r. of Worcester, Counsellor at Law, to Miss Eliza N. James, eldest daughter of Eleazer James, Esq.

In Portsmouth, Captain Nathaniel Folsom to Miss Hannah, daughter of William Sheafe, Esq.

In Marblehead, on Sunday evening, Mr James Gregory to Mrs Ruth Gregory.

In Salem, on Sunday evening, Rev. Geo. Dana Boardman, of North-Yarmouth, Me. to Miss Sarah B. Hall, of Salem, [Mr and Mrs B. are to embark shortly for India, under the direction of the Baptist Board of Commissioners for Foreign Missions.]

DEATHS.

On Sunday morning, Manlius, youngest child of L. M. Sargent, Esq. aged 17 months.

In Watertown, on Monday, Mrs. Sarah S. Jackson, relict of the late Simeon J. Esq. of Newton.

In New-Orleans, Capt. Freeman Smith, of Portland, aged 42—Capt. Clement Lord, of Kennebunk.

In Paris, on the 2d of May last, Dr Adam Seybert, late of Philadelphia—author of "Statistics."

In Illinois, Capt. Bela Shaw, a native of Massachusetts.—Morris Birbeck, Esq. Secretary of State, a native of England, who founded the flourishing town of New-Albion.

At Buenos Ayres, Capt. Timothy Davis, jr. of brig Falcon, of Gloucester.

On the coast of Africa, Mr George Williams, aged 19, son of Captain Israel W. of Salem, and supercargo of brig Monroe, of Boston.

ATHENEUM, No. 7—Vol. 3.

JUST Published by John Cotton, Corner of Washington and Franklin streets, The Atheneum, or spirit of the English Magazines. No. 7, for July 1, 1825.

Contents.

The Contemporary French Narrative of the Death of Blanche of Bourbon, wife to Pedro the Cruel, King of Castile. Memoirs of a Reticule. An Adventure on the Banks of the Mississippi. On a Dead Infant. The Chamber of Psyche. American Writers; Galloway, Rev'd. Mr Gilman, Dr Gordon, Griffith, Judge Griffith, Griscom, John E. Hall, Alexander Hamilton, Robert Goodloe Harper, Dr H. Hayden, John D. Hunter, Huston, Ira Hill, History, David Hoffman, &c. To a Young Lady. The Pale Beauty. Say not my years too few have been. Morning. Complaint of Aminieu des Escas. Hans of Iceland. Weddings. Varieties. July 9

CHRISTIAN EXAMINER.

THIS day published by CUMMINGS, HILLIARD & Co.

CONTENTS.

Miscellany. The effect of Character on Ministerial usefulness. On the Punishment of Sin, as following close upon its Commission. Erroneous Views of Death.

Collections. Nature of Religion. Nature of Faith.—Proselyteism. Letters of Evelyn and Taylor.

Poetry. Elysium.

Review. Art. VIII. The Duties of Consolation, and the Rites and Customs appropriate to Mourning. Art. IX. Edwards' Doctrine of Original Sin.

Intelligence. American Bible Society. Evangelical Missionary Society. Convention of Congregational Ministers. The Ministerial Conference in Berry-street. American Unitarian Association. Massachusetts Society for the Suppression of Intemperance. Massachusetts Bible Society.—American Bible Society. Intelligence from Hayti. New Publications. Obituary.

Boston, July 6, 1825.

Miscellaneous.

To the United States Literary Gazette, which furnishes its full share of good original poetry, we are indebted for the following lines.

We are led, not merely by the signature, but by the truth, delicacy and deep feeling by which these lines are characterized, to attribute them to the pen of a well-known poet now resident among us.

THE GRAVES OF THE PATRIOTS.

Here rest the great and good—here they repose
After their generous toil. A sacred band,
They take their sleep together, while the year
Comes with its early flowers to deck their graves,
And gathers them again, as Winter frowns.
Theirs is no vulgar sepulchre—green sods
Are all their monument, and yet it tells
A nobler history, than pillared piles,
Or the eternal pyramids. They need
No statue nor inscription to reveal
Their greatness. It is round them, and the joy
With which their children tread the hallowed ground
That holds their venerated bones,—the peace
That smiles on all they fought for, and the wealth
That clothes the land they rescued,—these, though mute
As feeling ever is when deepest,—these
Are monuments more lasting, than the fanes
Reared to the kings and demigods of old.

Touch not the ancient elms, that bend their shade
Over their lowly graves; beneath their boughs
There is a solemn darkness, even at noon,
Suited to such as visit at the shrine
Of serious liberty. No factious voice
Called them into the field of generous fame,
But the pure consecrated love of home.
No deeper feeling sways us, when it wakes
In all its greatness. It has told itself
To the astonished gaze of awe-struck kings,
At Marathon, at Bannockburn, and here,
Where first our patriots sent the invader back
Broken and cowed. Let these green elms be all
To tell us where they fought, and where they lie.
Their feelings were all nature, and they need
No art to make them known. They live in us,
While we are like them, simple, hardy, bold,
Worshipping nothing but our own pure hearts,
And the one universal Lord. They need
No column pointing to the heaven they sought,
To tel. us of their home. The heart itself,
Left to its own free purpose, hastens there,
And there alone reposes. Let these elms
Bend their protecting shadow o'er their graves,
And build with their green roof the only fane,
Where we may gather on the hallowed day,
That rose to them in blood, and set in glory.
Here let us meet, and while our motionless lips
Give not a sound, and all around is mute
In the deep sabbath of a heart too full
For words or tears—here let us strew the sod
With the first flowers of spring, and make to them
An offering of the plenty, Nature gives,
And they have rendered ours—perpetually. P.

Mr WEBSTER'S ADDRESS.

The following eloquent passage from Mr Webster's Address, will give, to those of our readers who have not seen it, some taste of its excellence, and will induce them, we hope, by purchasing it, to do so..ething towards remunerating the pub lishers for the generous sum paid by them to the Bunker Hill Monument Association for the Copy Right.

We know, indeed, that the record of illustrious actions is most safely deposited in the universal remembrance of mankind. We know, that if we could cause this structure to ascend, not only till it reached the skies, but till it pierced them, its broad surfaces could still contain but part of that, which, in an age of knowledge, hath already been spread over the earth, and which history charges itself with making known to all future times. We know, that no inscription on entablatures less broad than the earth itself, can carry information of the events we commemorate, where it has not already gone; and that no structure, which shall not outlive the duration of letters and knowledge among men, can prolong the memorial. But our object is, by this edifice to show our own deep sense of the value and importance of the achievements of our ancestors; and, by presenting this work of gratitude to the eye, to keep alive similar sentiments, and to foster a constant regard for the principles of the Revolution. Human beings are composed not of reason only, but of the imagination also, and sentiment; and that is neither wasted nor misapplied which is appropriated to the purpose of giving right direction to sentiments, and opening proper springs of feeling in the heart. Let it not be supposed that our object is to perpetuate national hostility, or even to cherish a mere military spirit It is higher, purer, nobler. We consecrate our work to the spirit of national Independence; and we wish that the light of peace may rest upon it forever. We rear a memorial of our conviction of that unmeasured benefit, which has been conferred on our own land, and of the happy influences, which have been produced, by the same events, on the general interests of mankind. We come, as Americans, to mark a spot, which must forever be dear to us and our posterity. We wish, that whosoever, in all coming time, shall turn his eye hither, may behold that the place is not undistinguished, where the first great battle of the Revolution was fought. We wish, that this structure may proclaim the magnitude and importance of that event, to every class and every age. We wish, that infancy may learn the purpose of its erection from maternal lips, and that weary and withered age may behold it, and be solaced by the recollections which it suggests. We wish, that labor may look up here, and be proud, in the midst of its toil. We wish, that, in those days of disaster, which, as they come on all nations, must be expected to come on us also, desponding patriotism may turn its eyes hitherward, and be assured that the foundations of our national power still stand strong. We wish, that this column, rising towards heaven among the pointed spires of so many temples dedicated to God, may contribute also to produce, in all minds, a pious feeling of dependence and gratitude. We wish, finally, that the last object on the sight of him who leaves his native shore, and the first to gladden his who revisits it, may be something which shall remind him of the liberty and the glory of his country. Let it rise till it meet the sun in his coming; let the earliest light of the morning gild it, and parting day linger and play on its summit.

From the Eclectic Review.

The following whimsical letter, anonymously transmitted to the Editor, is, no doubt, a spurious composition, but it is in the genuine Suffolk dialect; and we shall therefore insert it, for the purpose of exercising the ingenuity of our readers.

'Dear Frinnd, I was axed some strounds agon by Billy P. our 'sesser at Mulladen to made inquiration a' yeow if Master —— had pahd in that there money into the Bank. Billy P. he fare kienda unasy about it, and when I see him at Church a' day he sah timmy, says he, prah ha yeow wrot—so I kienda wef't um off—and I sah, says I, I heent hard from Squire D—— as yit, but I dare, I shall afore long—So prah write me some lines, an send me wahd, wutha the money is pahd a nae. I doubt know what to make of our Mulladen folks, nut I—but somehow or another, theyre allus in debles, an I'll be rot if I dont begin to think some on em a'l tahn up scaly at last; an as to that there fulla —— he grow so big and so purdy that he want to be took down a peg—an I'm glad to hare that yeow gint it em properly at Wickhum. I'm gooin to meet the Mulladen folks a' Friday to go a bounden, so prah write me wahd afore thennum, an let me know if the money be phaid, that I may make Billy P. asy. How stammin cowd tis nowadays—we heent no feed no where, in the stock run blorein about for wittles jest as if twa winter—yeow mah pend ont twool be a mortal bad season for green geese, an we shant ha no spring wahts afore Soom fair. I clipt my ship last Tuesday (list a' me—I mean Wensday) an they scringe up their backs so nashunly I'm afeard they's wholly stray'd—but 'strus God tis a strangd cowd time. I heent got no news to tell ye, only we're all stammenly set up about that there corn bill—some folks dont fare ta like it no matters, an tha sah there was a nashum noise about it at Norrij last Saturday was a fautnit. The mob thay got 3 efigis, a farmer, a squire, an a mulla, an strus yeowre alive they hung um all on the jibbit—so folks sah. Howsomever we are all quite enough here, case we fare to think it for our good. If you see that there chap Harry —— give my sarvise to em.

I remain,
Yar true frinnd,

What will the 'Yankees' say if this volume should find its way to America, at learning that such English as this is still spoken in the mother country? We ought not to be very severe on the subject of Americanisms.

STATISTICAL.

It is not, we believe, generally known, says the Philadelphia Gazette, that the district of Pennsylvania which lies south of the Blue Mountains contains a denser population than any other portion of territory of equal extent within the United States. Its area is 7869 square miles, and its population in 1820 was 569,355, or 77 to a square mile. The population of Massachusetts is only 72 to the square mile; of Rhode Island 68; of Connecticut 59; of New-Jersey 40; of Maryland 37.

The next is the south western, or that which lies west of the Chesnut Ridge, including the counties of Greene, Washington, Beaver, Alleghany, and parts of Westmoreland and Fayette. Its area is 4190 square miles, and its population in 1820 was 156,135, or 37 to the square mile.

The only district in the middle of the state that contains a dense population, is that which is composed of the counties of Union, Columbia, and Northcumberland, on the Susquehanna river. Its area is 1583 square miles, and it contained in 1820, 51,682 inhabitants, or 32 to the square mile.

We find, from the Delaware Watchman, that the expenses incurred in the maintenance of the poor of New Castle county, for the year 1824, amounted to $7080 41; and that, exclusive of the produce of the farm, (estimated at $326) the annual expense of each pauper was 35 75, or about nine and three-quarter cents per day.

In Lancaster, Pennsylvania, the average expense of out-door paupers is about 27 cents per week; and of those supported in the alms-house, a little more than 79 cents per week. The aggregate expenses of that county for the last year, for the maintenance of the poor, were $9914 51.

The last year's expenses, for the same object, in Chester county, Pennsylvania, are stated at $8183 60; and the average cost of each pauper is estimated to be $26 74, exclusive of the produce of the farm.

In Philadelphia Alms-House, each pauper costs the public about 74 cents per week.

In Boston, the average cost of paupers may be taken at $1 per week; 500 persons having been supported, during the last year, for 26,000 dollars.

The Charleston poor are maintained at a less rate of cost; as it is stated that considerably more than 500 were supported in that city, during the year, for only 17,000; which would bring the average expense of the poor far below any other estimate which we have seen. *National Journal.*

SOMNOLENCY.

Dean Swift preached a sermon on the text from Acts, "And there sat in a window a certain young man named Eutychus, being fallen into a deep sleeep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft and was taken up dead." He was, however, miraculously restored to life by Paul. The Dean commences thus:

I have chosen these words with design, if possible, to disturb some part in this audience of half an hour's sleep, for the convenience and exercise whereof, this place, at this season of the day, is very much celebrated.

There is indeed, one mortal disadvantage to which all preaching is subject; that those, who, by the wickedness of their lives, stand in the greatest need, have usually the smallest share; for either they are absent upon the account of idleness, or spleen, or hatred to religion, or in order to doze away the intemperance of the week; or, if they do come, they are sure to employ their minds rather any other way, than regarding or attending to the business of the place.

The accident which happened to this young man in the text, hath not been sufficient to discourage his successors; but, because the preachers now in the world, however they may exceed St Paul in the art of setting men to sleep, do extremely fall short of him in the working of miracles, therefore men are become so cautious, as to choose more safe and convenient stations and postures for taking their repose, without hazard of their persons; and upon the whole matter choose rather to trust their destruction to miracle, than their safety.

ST. PETERS.

A work entitled *Scenes and Impressions in Egypt and Italy*, has been revieved in the Electic Review. It is by the author of Sketches in India, and Recollections of the Peninsula. Among the extracts given by the reviewer, is the following, respecting a visit to St Peter's at Rome.

St Peter's, however, must be visited and revisited alone. I have been in it at morning, noon, and as the shades of evening dimmed, without obscuring, every object. The confessional of St Peter, with the lamps which burn around it, placed, as it is, in the centre of the crossing naves of this mighty temple, belongs, in its aspect, so entirely to all that is grand and solemn in the general and most majestic character of the idolatries of all ages and nations, that could you place here the Assyrian, Egyptian, Greek, and Roman of ancient times, the Parsee and the Brahmin of this, would fall down and worship; and you feel, as you offer thanks for instruction in that revealed word which gives a spiritual freedom to your thought, which permits you, in towns or deserts, in tumultuous occupation or the stillness of the night, to erect an alter in your mind, and raise a temple "not made with hands" above it, a gratitude which is, perhaps, the sweetest and most satisfying feeling our spiritual nature is capable of indulging. We should all of us have been idolaters, but for that light which no man could now have the mental strength to ridicule, had it never shone to give him an illumination of mind, for which, in the fulness of his pride, he is not willing to confess himself, as he is, under a vast and increasing weight of obligation.

WOMAN.

A work just published in England, entitled "*Tales by the O'Harra Family*," furnishes the following touching tribute to *woman*,—to the general truth and justness of which, though perhaps a little in the extreme of colouring, the feelings of every man, on whom the hand of severe sickness has been laid, will involuntary respond.

It has been often remarked, that in sickness there is no hand like woman's hand, no heart like woman's heart; and there is not. A man's breast may swell with unutterable sorrow, and apprehension may rend his mind; yet place him by the sick couch, and in the shadow rather than the light of the sad lamp that watches it; let him have to count over the long dull hours of night, and wait, alone and sleepless, the struggle of the grey dawn into the chamber of suffering; let him be appointed to this ministry even for the sake of the brother of his heart or the father of his being, and his grosser nature, even where it is most perfect, will tire; his eye will close, and his spirit grow impatient of the dreary task; and though love and anxiety remain undiminished, his mind will own to itself a creeping in of irresistible selfishness, which indeed he may be ashamed of and struggle to reject, but which, despite all his efforts, remains to characterize his nature, and prove, in one instance at least, his manly weakness. But see a mother, a sister, or a wife, in his place. The woman feels no weariness and owns no recollection of self. In silence and in the depth of night she dwells, not only passively, but so far as the qualified term may express our meaning, joyously. Her ear acquires a blind man's instinct, as from time to time it catches the slightest stir, or whisper, or breath of the now more-than-everloved-one who lies under the hand of human affliction. Her step, as in obedience to an impulse or a signal, would not waken a mouse; if she speaks her accents are a soft echo of natural harmony, most delicious to the sick man's ear, conveying all that sound can convey of pity, comfort and devotion; and thus, night after night she tends him like a creature sent from a higher world, when all earthly watchfulness has failed—*her* eye never winking, *her* mind never palled, *her* nature, that at all other times is weakness, now gaining a superhuman strength, and magnanimity; herself forgotten, and her sex alone predominant.

Mr Hobhouse has introduced into the British House of Commons a bill to limit the working hours for children in Cotton Factories. The following remarks on the subject are from the London Examiner.

"There is not a more crying evil in the British community, than the inhuman overworking which this measure is intended to check. We are well aware that in a sound state of things, Political Economy does not sanction any legislative restrictions upon labour or wages; but ours is *not* a sound state of things. Parliament by its taxes and its laws, has destroyed the national independence of the labouring class; and therefore, as the least of the two evils, it should legislate further, and protect the rising generation of a great manufacturing population from the emaciation, wretchedness and vice, to which an absorbing spirit of money-getting subjects them".

THE PRONOUNCING BIBLE.

Price 2,50 and 3,50.

JUST published, and for sale by Lincoln & Edmands, 59 Washington Street, (53 Cornhill).

The Pronouncing Bible, in which all the proper names, and numerous other words, in the Sacred Scriptures, are divided and accented, as they ought to be pronounced, according to Walker's Key and pronouncing Dictionary. By Israel Alger Jr. This work is printed on linen paper, and handsomely bound, and will, it is believed, receive extensive patronage and very happily promote correctness and uniformity in pronouncing the proper names of the Bible, in which there is now much diversity among good speakers.

RECOMMENDATIONS.

From Mr Gould, Principal of the Latin School, and Mr Emerson, the late Principal, and Mr Miles, the present Principal of the English High School in Boston.

Messrs Lincoln & Edmands,

We received notice of your intended edition of the Bible and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan which you published, that it will be well executed.

Yours, &c. B. A. GOULD,
G. B. EMERSON,
S. P. MILES.

Boston, Aug. 18th 1824.

From the Rector of Christ Church, Boston.

Messrs Lincon & Edmands,

I am happy to learn that you contemplate publishing an edition of the whole Bible on the plan of Alger's Pronouncing Testament. Highly approving of this plan, and pesuaded that it is calculated greatly to facilitate the attainment of a correct and uniform pronunciation among all classes of readers, you have my best wishes for abundant success in your laudable undertaking Very respectfully yours,

June 23, 1824. A. EATON

CHRISTIAN MONITOR.

MUNROE & FRANCIS have for sale a few complete sets of the Christian Monitor bound in TEN vols.

THE NORTH AMERICAN REVIEW.

THIS day published by CUMMINGS, HILLIARD & Co.

CONTENTS, No. XLVIII.

I. Goldborough's Naval Chronicle,
United States Naval Chronicle by Charles Goldborough.
II. Character and Writings of Dr. Brown,
Lectures on the Philosophy of the Human Mind.
III. Amusements in Spain,
Recollections of the Peninsula.
IV. Recent American Novels.
1. The Refugee, a Romance,
2. Hobomok, a Tale of Early Times,
3. Peep at the Pilgrims in 1636,
4. The Witch of New England, a Romance,
5. Saratoga, a Tale of the Revolution,
6 Adsonville, or Marrying Out,
7. A Winter in Washington,
8. Tales of an American Landlord,
9. O'Halloran, or the Insurgent Chief, an Irish Historical Tale.
10. Goslington Shadow, a Romance of the Nineteenth Century.
V. Common Law Jurisdiction.
A Dissertation on the Nature and Extent of the Jurisdiction of the Courts of the United States, &c. By Peter S. Du Ponceau.
VI. European Politics.
A Review of the Efforts and Progress of Nations, during the last twenty-five Years; by J. C. L. de Sismondi. Translated from the French by Peter S. Du Ponceau.
VII. Travels in Colombia.
Journal of a Residence and Travels in Colombia, during the Years 1823 and 1824. By Captain C. S. Cochrane.

Boston, July 2, 1825.

LITERARY GAZETTE.

THIS day published by CUMMINGS, HILLIARD & Co.

CONENTS, No. VII.

Reviews. Memoir of the Life of Josiah Quincy Jr.—Reform of Harvard University.—Examination of the Report of the Second Committee.—Expense of Board and Instruction. Sullivan's Address.

Miscellany. A Residence in Glasgow. Dr. Chalmers and Mr Irvine. Italian Lyrical Poetry.—Bembo, Biographical Sketch of his life—his Sonnets, "To Italy," "Turning to God." Guidiccioni, Biographical Sketch of his Life—his Sonnets, "To Home," "To Italy."

Original Poetry. The Graves of the Patriots—Sunrise on the Hills—The Spirit of Beauty—Epitaphs from the Italian.

Critical Notices. Westminster Review, for 1825.—Sayings and Doings.—Second Series.—Wheaton's Address.—The Refugee, a Romance. Garnett's Lectures on Female Education. The Grecian Wreath of Victory. Decision, a Tale. The Town Officer's Guide. New-York Review and Atheneum Magazine. Battle of Bunker, or Breed's Hill.

Intelligence. New Work relating to Lord Byron. A Peep at the Pilgrims in 1636. Number of American Works published during the last quarter. Statistics of Paris. John Bull in America. School upon the Plan of Fellenberg.—Wooden Watchman. Mortality of the Rich and Poor.—Newly Discovered Quadruped. New University in England New Route.

List of New Publications. List of Works in Press.

Boston, July 2, 1825.

BATTLE OF BUNKER HILL.

JUST published a particular account of the Battle of Bunker Hill on the 17th of June 1775, by a Citizen of Boston.—Price 20 cts.

LATELY PUBLISHED, an Oration delivered at Concord April the 19th 1825, by Edward Everett.—Price 37 cts.

ALSO, an address to the members of the Bar of Suffolk, Mass. at their stated meeting on the first Tuesday of March, 1824. By William Sullivan. Price 37 1-2.

A second edition of Mr Everett's oration delivered at Plymouth Dec. 22d 1824.—25 cts

JUST PUBLISHED, Memoirs of Josiah Quincy Jr. by his son Josiah Quincy.—1 vol. 8 vo.

CUMMINGS, HILLIARD & Co.

RESIGNATION,

an American Novel, by a Lady, in two volumes. The subscribers to this work are respectfully informed that their volumes may be obtained at No. 21, Milk-street. This work is for sale at the Counting room of the Christian Register, and at the Book Stores generally

Mr. WARE'S SERMONS.

JUST published at this office "Discourses on the Offices and Character of Jesus Christ, by Henry Ware, Jr."

The object of these discourses is to give a devotional and practical view of the important subjects which they treat.—They were written in the ordinary course of the author's ministry, and have been prepared for publication, in the hope of supplying some plain and accessible work on these interesting topics. May 28, 1825.

ROBERT FOWLE.

FOR SALE at this office, and by *Cummings, Hilliard & Co. Munroe & Francis*, and the Booksellers generally, a small book intended for children, entitled *Robert Fowle.*

For sale also by *J. W. Foster*, Portsmouth, N. H. and *J. B. Buffum*, Salem.

CHANNING'S SERMON.

A FEW copies of the Second Baltimore edition of Dr Channing's Sermon at the ordination of Rev. Mr Sparks, are just received at this office. This is the handsomest edition that has been published, and contains all the written performances of the occasion.

☞ On hand a few copies of the *Eleventh* edition, of this Sermon, cheap for distribution.

Also Channing's Sermon at the ordination of the Rev. Mr Gannett.—Eddy's Reasons.

TWO NATURES.

FOR sale at this office, "An Essay on the Two Natures of Christ,"—from the Unitarian Miscellany.

HENRY GOODWIN,

Or the Contented Man.

A few copies of this admirable tract have been procured by the Trustees of the Publishing Fund and are for sale at Munroe and Francis' Book Store No. 128 Washington treet.

☞ And also for sale at this office. April 30.

CHRISTIAN REGISTER

Published every Saturday at No. 4, Spear's Buildings, Congress-street for the Editor, at two dollars and fifty cents per annum, if paid in advance, or three dollars payable in six months.

AGENTS FOR THE CHRISTIAN REGISTER.

MASSACHUSETTS.
Stephens Baker, *Beverly*
N. Lazell, jr. *S. Bridgewater*
James Brown, *Cambridge*
L. Shattuck, Esq. *Concord*
Daniel Reed, *Easton*
J. A. Saxton, Esq. *Greenfield*
D. Andrews, jr. *Hingham*
H. A. Breed, Esq. *Lynn*
J. F. Thayer, *Medford*
W. Brown, Esq. *Plymouth*
J. R. Buffum, *Salem*
Rev E. S. Goodwin, *Sandwich*
A. G. Tannatt, *Springfield*
Calvin Maynard, *Sterling*
Hon. J. L. Hodges, *Taunton*
John Bigelow, *Templeton*
C. Harris, *Worcester*
Capt. J. Gilley, *Marblehead.*

NEW HAMPSHIRE.
John Shepherd, *Amherst*
Jacob B. Moore, *Concord*
Francis Grant, *Exeter*
J. W. Foster, *Portsmouth*

MAINE.
E. Clapp, Esq. *Bath*
E. Earle, *Brunswick*
Glazier & Co. *Hallowell*
Maj. B. Palmer, *Kennebunk*
S. Coffin, Esq. *Newcastle*
George Thacher, Esq. *Saco*

CONNECTICUT.
Rev. S. J. May, *Brooklyn*
B. H. Green, *New Haven*

RHODE ISLAND.
George Dana, *Providence*

NEW YORK.
Unit'n Book Society, *N. York*
Rev. I. B. Pierce, *Trenton*

PENNSYLVANIA.
J. Mortimer, *Philadelphia*

MARYLAND.
Etting Mickle, *Baltimore.*